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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 10.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. PRIESTLEY PRIME.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Dr. J. LIONEL TAYLER; 7, Rev. GEORGE CRITCHLEY, M.A.
 Forest Gate, Upton-lane, 11, Mr. J. W. GALE; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. BERTRAM LISTER, M.A.; and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Mr. THOMAS HOLMES, Secretary of the Howard Association.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15, Rev. J. A. PEARSON; 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. KINSMAN.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. M. LLOYD THOMAS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. Wm. LEE, B.A.
 Wood Green Unity Church, 11, Rev. BERTRAM LISTER, M.A.; 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Angelsea-road, 3 and 6.30, Rev. W. H. ROSE.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. WALTER RUSSELL.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STAL, 6.30, Rev. E. L. H. THORNE.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. J. COLLINS ODGERS, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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The Inquirer.

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"The Extirpation of the Fit." By Professor GRANGER.

"Strikes."

"Some Thoughts on Comprehension."

Feb. 17th.

"Père Hyacinthe." By Rev. A. L. LILLEY.

"Autumn Days in America."

"Memories of Père Hyacinthe." By ROBERT DELL.

"St. Francis of Assisi." By DOROTHEA HOLLINS.

Feb. 10th.

"The Church and Social Reform."

"Gregory the Great." By Rev. P. H. WICKSTEED.

"The Personality of Socrates." By Rev. R. NICOLL CROSS.

Feb. 3rd.

"A Friend of the People: Charles Dickens." By W. BLAKE ODGERS, K.C.

"The Church and the Age."

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Advertisements should arrive not later than twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE week has been one of hope deferred. The deplorable industrial situation has been lightened by two features, the patience and restraint of the public and the orderliness of the miners. On Wednesday the men's representatives were less uncompromising in their refusal to discuss their schedule of rates for a minimum wage, and the situation became at once more hopeful. As Mr. Philip Snowden has pointed out, the miners have to convince the public that their schedule is moderate and reasonable, and their own firm conviction that it is so should encourage them to court the fullest investigation into its details.

* * *

A CORRESPONDENT calls in question what we said last week about the element of chivalry which enters into this demand for a minimum wage. It has been the striking feature in recent industrial disputes that the chief aim has been to secure better conditions for the lowest grades of labour, which have been for so long defective in organisation and inarticulate in their demands. Without the help of the better paid who were asking nothing for themselves, success would have been impossible. It is this growing solidarity of labour, and the consciousness that the whole body must rise or fall together, which are creating an entirely new situation. In spite of its enormous and untried difficulties, and the much graver risks which result from imprudent action, we believe that it has in it higher moral possibilities than the old state of things, when detached groups contended simply for their own monetary advantage. The fact that men who have little to complain of in their own lot will accept a common policy which involves them in personal loss, has received various explanations. Some of them may be the victims of coercion. Others may

be caught in the currents of a movement which they are powerless to resist. But we are convinced that there is also a growing sense of chivalry to their order, which deserves grateful recognition at the hands of religious men. The man who gives his own privation and suffering to help a comrade is at least as generous as any subscriber to a relief fund, and illustrates the spirit of self-surrender to the common good, which is one of the deepest motives of Christianity.

* * *

It is a welcome fact that the " Kölnische Zeitung," which is generally considered to reflect Government opinion, has endorsed the cordial words of Herr von Bethmann-Hollweg on the subject of Lord Haldane's recent visit. Last Saturday it published an article containing the following significant words: " All classes of the nation that possess any sense of responsibility and knowledge of practical politics, will echo his words in a sense that can only help to make easier the progress of this hopeful task. No sensible man needs to be told that all the misunderstandings that have in the course of years grown up between the two countries cannot be got rid of in a day. . . . But we may rest assured that the negotiations are on the right road to success. The fact alone that both Powers, with honourable intentions and mutual trust, have undertaken afresh to prepare the way for friendlier relations, throws a necessary light on the international situation."

* * *

WE do not intend to open our columns to a discussion of the *pros* and *cons* of Women's Suffrage. It can receive much ampler and more effective treatment elsewhere. Nor do we desire in any way to impugn the motives of those who were responsible for the scenes of violence and destruction in London this week. We give them credit for perfect sincerity in their intention to obtain justice and a wider sphere for the noblest influence in this way. But it appears to us that there

is a distinction, which goes down to the very roots of life, between the sufferings and martyrdoms, which are inflicted by others, and those which we incur as the price of our own violence. It is only when we suffer for acts which are in themselves beautiful and good, as when men calmly persist in some nobler form of worship than public opinion is prepared to tolerate, that our suffering is the price of freedom and peace. It was thus that men suffered for the name of Christ till they made the cross into life's divinest symbol. If we ask ourselves whether we can conceive the breaking of other people's windows being changed in a similar way from shame into glory, till it becomes for future ages a sacrament of love, we shall see how deep and essential the difference really is.

* * *

MRS. ORMISTON CHANT reminds women who are called to suffer for the women's cause of this truth in a powerful letter, which appeared in the *Daily News* on Thursday.

" Many of us still living," she says, " fought a strenuous fight under the heroic and saintly leadership of Mrs. Josephine Butler and Professor Stuart against the most inconceivably hateful wrong that has ever been inflicted on women by one-sided legislation. There was some violence during the struggle, it is true, but it was wholly on the part of the abettors of evil and injustice. On our side the only weapons used were reason, the logic of facts, and the appeal to conscience, pity, and religion. We won; and what gained the victory then will gain it over political and other injustice, if patience has her ' perfect work.' . . . Violence and persecution are not the way to teach anything, even the A B C of political justice, and it is a deplorable leadership that justifies these methods. The finest heroism can be ' built ' up on loyal obedience to Right, and a sense of Right can only be kept from perversion by keeping it supplied from its Divine Source, and the one victory that is ever worth having is that of love,

and faith, and hope holding on, and not growing weary of well-doing."

* * *

On Tuesday, the Archbishop of Canterbury received a deputation who presented to him a memorial in favour of a fresh revision of the New Testament. The plea was based upon the deep affection which is felt for the Authorized Version and the pedantic qualities of the Revised Version of the New Testament which disqualify it for general use in public worship. The memorialists, who were numerous and influential and more representative of the interests of English literature and the public schools than of theological scholarship, suggested that a small number of scholars, including some who have made a special study of the English language as a medium of expression, should be entrusted with the task of correction, with instructions to alter the Authorized Version of the New Testament in those places, and in those places only, where it is erroneous and misleading or obscure.

* * *

THE Archbishop in his reply was not very encouraging. He pointed out that half the objections to the Revised New Testament were based on textual questions, not on questions of translation at all, and that almost every criticism of the Revised Version, for spoiling rhythm, making unnecessary changes, and so forth, had been levelled against the Authorised Version when it also was new. He thought, moreover, that it was not an opportune moment to attempt to do the work of the revisers afresh, when new light was being constantly shed on the linguistic and textual questions involved, and the scholars engaged in these studies were far from the completion of their tasks. He concluded with the suggestion that some experimental work should be done by private enterprise on the lines proposed. Then it would be possible to judge whether an authoritative revision was desirable.

* * *

THE National Council of Evangelical Free Churches has been in session at Cheltenham this week, under the presidency of the Rev. Thos. Mitchell. There has been the usual crowded programme, divided into different sections, the familiar timidity in handling intellectual difficulties, and a good many brave words about working men and the labour unrest. Public discussion has come to occupy such an important place in the activities of all the Churches that we have nearly reached the point of saturation, and it is tending rapidly to lose whatever hold it once possessed upon the public mind. In the interests of religion we should like to see a good deal more teaching similar to the series of addresses on the Reconstruction of Belief recently given by the Bishop of Oxford, and a great deal less platform oratory.

THE LIBERAL CHRISTIAN PULPIT

A VISION OF THE LIFE ETERNAL.

BY THE REV. WILFRID HARRIS, M.A.,
OF ADELAIDE.

THERE is a life that never dies. There is the life eternal. The life of the earth lives within it, and is dependent upon it. Eternal laws and eternal principles govern the world we live in; the atmosphere of our life is the atmosphere of eternity; we breathe the same air that God Himself breathes; we breathe the air of eternal things. And the winds of God that blow across all the ages, blow even now across our own world also. And the stream of Time that carries all the waters of our rivers of earthly life—that ever-moving river of days and years flowing peacefully onward into the boundless ocean of the eternal ages—is a stream that belongs to eternal life. It is to be seen only in the landscape of eternity; there, and there alone, are the solid river-banks through which it flows, by which it is confined within its proper and narrow channel, and beyond which lie the springing harvest fields of eternal things. The fruits of righteousness are ripening in the broad plain well-doings that belong to the servants of God. All their allotments of joy and of sorrow are here watered by the river of Time; but their solid purpose and possession are the purpose of eternal good, and the possession of these broad acres in the peace of God.

Heaven is here; it comes right down to the river; the very grasses that grow in the meadows of eternal life dip their bending green leaves in the water of Time, and tenderly chisel with an ever fresh and ever yielding pointedness the heavenly touch that turns the smallest ripples, and suggests a pause for thought upon the flowing stream of earthly days and earthly nights as they move so gently and so beautifully by.

The stream of Time runs, as I have said, through the meadows and the cornfields and the orchards of the life eternal. Fruit from the trees of eternity falls oft-times into the waters of Time, and the rich rosy-red ripe fruits of righteousness as they grow in the garden of God—peace, joy, love, purity of heart—tumble down with a gentle splash amid our flowing stream of days and hours and moments. Who is there that has not felt the familiar sudden sense of a little depression, a dimple as it were on the smooth surface of some passing hour, as into the flowing stream of moments dropped the ideal perfection, and disturbed the quietude of earthly judgments with the weighty conviction of God's higher judgment?

So the river of Time runs through the orchards, meadows and cornfields of heaven. There are, growing beside it, eternal trees—justice, mercy and truth; and their roots run down to drink in moisture and nourishment from the ever fresh stream of countless new lives flowing like drops of real vigour in the stream of things, so cool, so clear, so transparent in its search for the righteousness of life. For each life is a new effort to fill the stream with a new truth, an added beauty, and one more deed of loving kindness. From such a stream of ceaseless endeavours after eternal things the trees of righteousness, beauty, love and truthfulness may well derive continual refreshment, and draw up into eternity the very essence of the soul's own consciousness from out this liquid stream of souls confounded and confused in the rush of the river of Time. It is not all the water in the river that flows down to the sea. Countless are the drops that pass meanwhile into the herbage and vegetation, and take their place in leaf and fruit and flower, becoming the very essence of the seeds of heaven they help to form and ripen; for the river flows up into the trees of the garden, as well as down into the depths of the sea. And shall not this be so with the river of life? It flows, as all must allow, through the midst of eternal things. And blessed are they who give their lives as they go along to the nurturing of eternal truths, the unfolding of eternal principles, the ripening into action of God's eternal prayers for justice, goodness, and mercy.

Blessed are they who lose their souls—who lose them to bless the small beginnings of some noble purpose; who find the roots of the trees of Heaven coming right down to the water's edge of the stream of Time; and who give up their whole souls to nurture day by day the mighty growths of righteousness, whose wondrous fruits ripen above and sometimes fall into the river of our passing days.

Blessed are they whose souls come not at all to that especial sea which is filled only with the waters of a wasted life; the ocean of those who have passed every day, like a river, through the midst of the meadows, the cornfields, and the orchards of the Most High God, and have daily refused to give of themselves, and to give gladly, and to give all that they had; for whatsoever remains ungiven must now flow on. They have passed every moment of their lives in the presence of eternal things, within reach of some thirsty root, some overhanging tree, some eternal effort in the cause of righteousness, justice, and goodness; and they have ever refused to give of themselves. These are they that of necessity go down to that sea: the great salt sea of wasted opportunities. For only those may enter Heaven that help, by their very entrance, to grow the heavenly

fruits. And so, in the great stream of days and years and ages there are surely the waters that must go on and on, and wearily on, and carry the prayers of heaven which they refused to answer as refuse to the sea: the great and bitter sea of wasted opportunities. For none, I suppose, shall ever flow into the sea of wasted opportunities save those that by their own flowing into it are adding to its bitterness. They bring the refuse of their own refusals; and tears from their own eyes shall salt it with salt.

Do you know that passage in the prophets about the wicked being like the waves of the sea, casting up mire and dirt? I think it is well worth your remembering; and as the stream of time flows through the terra firma of eternal goodness, like a river between solid banks on either side—and not all rivers flow out into the open eternal ocean of the open and free love of God, but some are lost in desert sands, some in stagnant, inland lakes—so now there has come suddenly into sight the Dead Sea, as a place of grievous disappointments, as a sea of restlessness, of endless uncertainty, unstable as water, lifeless in its salt, without trees, or flowers, or fruits; just the restless heaving of the soul of despair and the sullen depth of passions that every wind blows and ruffles, yet no season brings to any fruits.

There are, doubtless, many seas in the life eternal; but this is the Dead Sea, far below the level of the Holy Land, below even the average level of the ordinary seas of life, surrounded by precipitous mountains, cut off as it were from all escape from its own dismal pit, save by the one great way, the direct upward call of God Himself; then, as mists that rise by evaporation from the sea, from depth of sins over which only the forgiveness of God still shining like the sun can throw the beams of mercy still unchanged, and cover with a cloud of loving-kindnesses, even the sinner may be lifted up into heaven again.

So in a stampede of such joy and gratitude as forgets even its own sins, all its own sorrows, and leaves behind it all the salt in the sea of this bitter repentance, so, ascending thousands, like a gathering mistiness before the eyes, arise above the sea, and condense into a great cloud of witness—witness to the love of God. And higher, and ever higher, they rise, into the blessed sunlight, into the clear truth, into the eternal love. Songs descend, as of angels singing above the earth, as of a lark lost in the infinite sky, lost in the love of God; so rises the cloud of witness to sins forgiven, and to souls redeemed, and ascended again into the pure atmosphere of eternal life: these, that have passed through an ocean of repentance. There is joy in heaven, says Jesus, over one

sinner that repenteth. The repentance is so perfect; the joy of it is so full of enlightenment, of sunshine, and of clear explanation. And none can tell hereafter the cloud that rose from that sea to distinguish it, in its perfect purity now, from the pure in heart that arose into heaven any other way. It is the forgiveness of God. And it is perfect.

I have wished to present this picture of eternal redemption, the mighty uplifting power of the ever-shining of the love of God; and I have wished to present it before your own eyes in the clear atmosphere of eternity, in the full sunshine of the most high God—the infinite purity of the washing wherewith God in His own good and perfect way cleanses at last from all sin; and as you yourself look out into the sky, and far as the east is from the west, and not a cloud remains, even the witness to it, the mere suggestion of having once been redeemed and uplifted out of it—the very remembrance, and every trace is utterly gone. I have wished first of all to present that picture, the infinitely clear sky, the whole atmosphere of eternal life—the Love of God.

And then, once more to cast our eyes downward upon the despairs and the miseries of the earth beneath; to look into the pit, not of fire, or of brimstone, or of any exciting adventure, but the real pit and pitfall of unexciting, uninteresting, dull, weary, restless, lifeless monotony, the mere love of self, that dead sea, the sea of lost opportunities; that deadly dull place, where all and every kind of wickedness eventually pours forth its one and weary complaint, that life is dull; for the wages of sin is its dullness, and the rapid racing river of time, the dancing days and the rushing of the years will not let the wicked drop altogether out of the stream of things until they can be dropped with solemn security in the deadly dull sea—at the end.

Just where we stand, then, in the atmosphere of eternal life, yet looking down and back upon that pitiful sea of our full-deserved regrets and miseries—just here we meet the prophet Isaiah; he seems to have been standing just here when he spoke two thousand and odd years ago, and his words come to us in the fulness of their meaning. He tells us he has a message from the Lord his God—what God means, and what God says, if men will have ears to hear from a fellow-man so perfectly human an explanation of what God is ever and ever saying to them. Harken to this far-calling human voice—Isaiah speaking to us across the ages, across the valley where the river runs:—

Listen—

“Peace, peace—to him that is afar off, and to him that is near,” saith the Lord, “and I will heal him.”

But—the wicked are like the troubled sea; for it cannot rest; and its waters cast up mire and dirt.

“There is no peace,” saith my God, “to the wicked.”

So, through eternal laws, eternal truths, and the justice and mercy of the life that lives for ever (and the life of earth is a section of the map of it and is a part of it); through the solid groundwork of eternal things, through the rock of ages, amid scenes of absolute truthfulness, the

very mountains in their everlastingness slope down from the infinite perfection and purity of God, like snow-capped Alps no human climber could hope to ascend—slope down in infinite gradations to the level plains of our simple human well-being and well-doing; and the heavenly fruits of beauty, love, and joy ripen in glad sunshine and peacefulness beside the river of our own living, loving and vital effort, the continual stream of our life, like a flowing river on and on through days and hours and years of the Kingdom of God. In this eternal world we live, and, living, move a whole streaming world of living souls, living waters, the moving waters of life, one of God's rivers in the life eternal.

Here, in the midst of eternal things, we live, and have our daily opportunities of usefulness to Heaven, to God, and the glory of His paradise, in giving of our own daily effort to nurture the roots of the trees of life, the golden-eared cornfields of the living and growing Word of God, and the fresh green grasses in the peaceful meadow of eternal meditation where God himself talks with man in the garden in the cool of the day.

Thus, to know Thee, the only true God, and, in the daily spirit of our trust in and devotion to Thee, to know Jesus Christ whom Thou didst send, is not this “eternal life”?

Every day, every year, is one more turn in the ever-winding stream of our own lives, in the great stream of the ever-running ages, in the river of God whose wonderful waters are the living waters; they are alive, alive with you, and alive with me, the liquid onward gently moving consciousness of ever fresh opportunities of serving God and His goodness every day; for the river of our own lives, the stream of our own years is in Heaven, and the high banks that confine and keep us where we are are solid, they are the fields of heavenly things beyond and above our present sight and comprehension, overshadowed by righteousness, mercy, goodness, truth and beauty, and the sunshine of absolute perfection, and the air of life is scented with the perfume as of sweetest memories and eternal joys in full bloom, and an ample provision is made for sustaining the interest, the gladness, and the excitement of life for ever and ever. There are secrets upon the bank, like violets, and in the very river itself forget-me-nots. Here, then, is our daily and hourly life, the river of time; and every soul and every secret thought in the heart of every man passes, day by day, beneath these eternal and everlasting things, beneath the trees, and the interspaces of eternal sky, so infinitely clear in shadow or in sunshine. In the depth of the soul the life of each is transparent, good or bad, or struggling along in the stream; and every living soul is a seeing eye, observant of all around, and gazing upward from the liquid depths at the fruits of its own loving-kindnesses also at the fruits, the meditations, the variegated reflections, messages, and golden words and many meanings of God. Our life in its depths is hidden in the river of Time, for the banks of heaven are high, and the kingdom of God is above, and we are in the Paradise of God, a stream of living waters.

The river of Time is in the life eternal.

LIFE, RELIGION & AFFAIRS.

DAFFODILS.

"A THING of beauty is a joy for ever,"—so swells the opening chord of the symphony that tells the story of a youth loving and beloved by a denizen of the upper spheres. The singer is himself Endymion, and the goddess he adored, that Beauty which was unto him even Truth, the ultimate Desire, the Last Reality. Keats has catalogued those things of loveliness whose images can move away the pall of despondency, disappointment or distress from our dark spirits. Among these shapes of beauty are

"Daffodils

With the green world they live in."

Once in Devonshire, the writer saw them as he fancied the poet himself in the same county must have seen them, when they made the lasting impression recorded in his chief poem. It was the first day of spring. The long reign of wet and cold was over. A wind from the south droye the white flock of clouds before it, to pastures beyond the horizon. In recovered carols birds charmed away all winter cares. The earth seemed to palpitate with joy as one moved with quick footsteps over it. Then one came to a sudden stop—startled and held by a vision of beauty. At the end of a meadow, in great clusters, grew the daffodils, waving banners of gold over the serried array of blunt green spears. At the foot of each cluster the recent rains had left small pools of water which mirrored the flecked blue sky and the fluttering flowers. So they courted the caress of the breeze between two heavens, making of themselves a third. A hundred times before had he seen the yellow "lilies of Lent," but this was the first time they were perceived. Burne-Jones used to regard all work as poor unless he could "make his picture sing." Here was a picture that sang in a strong fine strain. The place rang with the jublations of the dancing daffodils.

Then was he able to share the wise folly of Wordsworth when the host of tossing heads along the banks of Ullswater Lake danced away his heart in jocund gaiety:

"The waves beside them danced, but they

Outdid the sparkling waves in glee;
A poet could not but be gay
In such a jocund company."

Then was he enabled to understand Shakespeare's hurrah:

"When daffodils begin to peer
With heigh! the doxy (glory) o'er the dale;
Why, then comes in the sweet o'the year;
For the red blood reigns in the winter's pale,"

and his amazement at their precocious boldness and unexpected beauty:

"Daffodils

That come before the swallow dares,
and take

The winds of March with beauty,"

allaying the roughness of the wind, alluring, captivating it, until its brusqueness becomes a breath of adoration, its cut a kiss.

Then saw he why Constable compared his Diaphenia and Herrick his Julia to the daffodowndilly. Then knew he why the Welsh people had adopted it as a flower sacred to their patron Saint, David; why Proserpine risked rape into Pluto's realm in going out to gather the lovely leek on the fated day.

Daffodils especially have affected our poets with a sense of a lifting motion, of dance, of glee. With that their shape, their colour, their early glory have much to do. Out of the centre of a six-rayed star issues a trumpet, suggesting their function as blaring heralds of spring. Hence the Italian name, Trombone giallo. The scientist further reminds us that the luminosity of the spectrum culminates in the yellow, and diminishes rapidly on each side of it. We are also told by the psychophysicists that whereas arterial stimulants are those in which red predominates, nervous and cerebral stimulants are those in which yellow predominates. Again among sensitive children of the present generation, sensibility has become so extended that the barriers between the senses has grown very thin; so that in them certain sounds produce sensation of specific colours, and *vice versa*. The impression of daffodils is more than visual; it is auditory also. For scarlets are a blast from brazen cornets, and yellows produce the note of a silver trumpet. But the effect of daffodils is deeper. According to Maeterlinck, beauty is the only language of the soul; and at a time when the woodland is sere and the hedgerows bare, thrice welcome not only the promise of the fairer time in days of dearth, but the holy vision they vouchsafe. Blow! bright yellow trumpets across the land a message of goodwill and peace; irradiate like patines that are wont only to bear the sacred host, food for the soul, ye flaming stars, and call us home from the sombreness and satiety of sin to the gaiety of good!

In the daffodil one realises how "a ray of beauty outvalues all the utilities of the world," for no utilitarian value whatever has been found for it. Hulme declares himself unable to find a single medical reference to it. Valuable enough it is for its own dear sake, and lovelier because beloved by so many great and good. It was one of the treasured images of loveliness of John Keats, one of the predestined. As he moved too rapidly down into the Valley of the Shadow, where the glory of his youth and all its hopes and ardours seemed to suffer eclipse, he clutched at these treasures as a drowning man hugs the nuggets that represent his whole life's gains. But he believed that he should be blessed hereafter by having his happiness on earth "repeated in a finer tone." The very name "daffodil" carries such a suggestion, for being a corruption of affodyle from asphodel it relates itself to Elysium. Would that other sad eyes, whose daffodils grow where stands an inscribed stone whose story they cannot bear to read, might but know that flowers that bloom over an earthly grave are "repeated in a finer tone" in a fairer summer land, giving radiance to eyes that know neither tears nor sorrow any more.

J. T. D.

A NEW LIGHT ON UNEMPLOYMENT.

THE following words appeared lately in a letter in the daily press: "The condition in the labour market of what is called unemployment is simply that of men and women looking for employers with capital—to buy their labour." The writer then went on to ask a question: "Is it not possible to conceive a condition of affairs where masters with capital are obliged to look about for labour to use their capital?" Let the first quotation be considered first. If we ask the man in the street or any ordinary person this question, "What is unemployment?" the answer will be "inability of a man or woman to get a job." Then let us ask him why cannot the man or woman get a job? and the answer will almost certainly be, "Because there are too many men and women wanting work, and there are not enough jobs vacant." One person in a thousand might know enough about industrial conditions to say, "Lack of jobs is the chief cause, but perhaps, in a few special trades needing peculiar skill it might happen that there were not enough highly-skilled workers for the jobs; but this would only happen very occasionally." People are firmly convinced that there are too many people and not enough work. The ardent reformer with his cry of every man's right to work, walks about urging the powers that be to make work for the unemployed. Trade must be organised and reorganised in order that there may always be enough jobs for every man or woman wanting one. This lack of work is regarded as the social problem of the day. If we could supply enough work, the difficulties of the great problem of unemployment would be solved. Now let the question at the beginning of this article be considered. The questioner, doubtless to his surprise, can be shown that there need be no trouble taken to conceive the condition where capital has to look about for labour. The condition is here. Not only does capital have to look about for labour but for all its looking about, capital cannot find labour to do the work it wants done. The fact ought to be patent to the whole of the public, for it is published every month in the Board of Trade *Labour Gazette*, so that all who run may read. In June and July we read: "The demand for workers exceeded the supply in the case of the coachbuilding, cotton, woollen and worsted trades. In the shipbuilding trade there was a large demand for workmen of all classes, and there was a scarcity of men in painting, decorating and tailoring and of skilled workers in the engineering trade in some districts." From August to January "the demand for workers exceeded the supply in the case of the cotton, woollen and worsted trades. In the shipbuilding trade there was a large demand for workers of all classes, and in the engineering and metal trades there was a scarcity of workers in some districts." Figures are hard facts. Here are a few taken from the *Gazette* for January, concerning the five weeks ending December 29, 1911.

In Birmingham Labour Exchange 816

vacancies were notified for men; 605 only were filled. *But*—and it is a large *but*—there were 1,839 men on the live register at the beginning of the period and 2,744 men applied for employment during the period; and yet 211 vacancies could not be filled.

Take Leeds: 337 vacancies notified, only 239 were filled; and yet 2,758 men wanted work.

Swansea: Vacancies 320, filled 199, and 798 men were on the register.

Barrow: Vacancies 159, filled 140; and 318 men on the register.

Let anyone buy the *Labour Gazette* and see for himself. All over the country it is the same. There are not the men fitted to take the vacant jobs, and so capital goes about crying for labour.

And what do these figures show? At least one thing—that the demand for skilled workers is greater than the supply. By our senseless system of education we are producing a nation of unskilled labourers, and in the course of a few years trade requiring skilled workers must decline because we cannot produce them at home. Is it not possible to conceive a condition when all our skilled trades will be in the hands of foreign workpeople imported for the purpose? Heaven forbid that we should ever come to such a state of things! While there is yet time let us as a nation start out to find a remedy, and let us take this much as courage. We have made one tentative step towards producing the skilled worker in the conditions concerning learners imposed on employers by the Trade Boards Act, whereby the employer must give every opportunity to the learner to thoroughly learn a trade, and not only one small section of it. But the pity of it is that the Trade Boards Act only applies to four trades at present—chainmaking, the cheaper sorts of lace-making, paper box making, and bespoke tailoring. If it is not possible to apply the minimum time and piece rates to all the many hundreds of trades at present, cannot the learners' conditions out of the Act be made compulsory in all the important trades? It might also be noticed that the unskilled labourer is too unskilled even to be able to take the jobs that are offered to him—capital has again to go begging for labour.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

CHRISTIANITY AND COMPREHENSION.

SIR,—Some are come that we might have comprehensiveness, and might have it more abundantly. I deny the whole assumption that comprehension, established as an end, is good. It is empty of meaning to me, a vain striving after wind. We are asked to believe that compre-

hensiveness and Free Catholicism are synonyms. Is this true? Catholicism is a term embedded in the history of European civilisation. We trace it through two thousand years of our history. During the whole of this period it stands for a particular and exclusive life penetrating and leavening society. Mr. Roberts uproots this divine growth, thrusts it into his retort, and passes it off into the thin air of comprehensiveness.

In reply, I adopt the proposition that where there is no affinity there can be no inclusion, and I maintain that the practice of the Universe of Man proves my rule. The instinct for self-preservation has established this proposition as a law of society. Its fundamental validity is recognised by Modernist and Free Catholic alike. Catholicism has its own peculiar content, and is a life grounded on a root-idea. That root-idea is not comprehensiveness. Out of that root-idea there has grown a Catholic attitude to life and to society, and this attitude is exclusive of all its antagonisms because believed by those who adopt it to be the highest realised manifestation of immanent Divinity. The Modernist does not deny the authority or tradition. He demands that both must serve and not stifle the life of the Church. The Free Catholicism of Mr. Roberts is quite off the track of the Modernist movement, since it virtually destroys the Church. The priests who wrote an open letter to Pius X. say: "For us, profoundly Christian souls, religion, far from being a vague, mystical feeling which soothes the spirit and isolates it in a barren egoism, is a Divine reality, which kindles into life and exalts the souls of men, and, knitting them together in a bond of brotherhood, directs their life towards a supreme and common goal. For us, Christianity is the highest expression of religion thus conceived."

Beyond the fact that Modernists are in the Roman Communion and Free Catholics stand without, I do not find any differences between them worth considering. When a Catholic says he is "Free," he does not mean he is free from Catholicism, but intent upon securing the unhindered development of the Catholic life, and therefore free from the absolutism of the Intellectualist behind the Papal chair. The Modernist is endeavouring to procure this freedom; and the Free Catholic, on his part, would in general subscribe to the Open Letter, certainly where it says, "As Christians, we accept the authority of the Church, as the careful dispenser of the deposit of eternal truth inherited from Christ, to regulate and govern our religious life, and to interpret and supply its living needs and claims." Mr. Roberts recognises Modernists and Free Catholics as men with common aims when he calls the late leader of English Modernism a Free Catholic "Christian." Anyone studying the literature of Modernism will know its objective is not that of Mr. Roberts. Bare comprehensiveness as a basis of religious solidarity is a castle in the air. "All and sundry" can never become a brotherhood.

I believe the Modernist conception of the Church to be invulnerable, and Modernism must win. The Pope is paralysed. He asked his cardinals "Whether

we . . . have not reason to be in anguish in presence of this attack." He is panic-stricken. He asked them to "defend the truth even to the shedding of blood." [April 17, 1907.] In the meantime let us build up the Faith and avoid side tracks. —Yours, &c.,

H. W. KING.

St. Leonards-on-Sea., March 4.

THE COAL STRIKE AND A MINIMUM WAGE.

SIR,—I should esteem it a privilege if you would insert this letter in reference to "the principle of a minimum wage." As far as I can gather, the general view of the public as indicated in the Press, is that the collier ought to have a wage which is sufficient for his maintenance in average comfort. But that is not the meaning attached to the words "minimum wage" by those who manage the Miners' Federation. In coal mines a large number of those employed (in South Wales about one-half) are paid a daily wage which has been fixed by agreement between the men, the employers, and the Trades Unions, and its sufficiency is not questioned at the present time. The other men are contractors, who undertake to get coal at piece work rates. These men, like all other contractors, take a risk: sometimes they make very high and sometimes low wages. The prices paid have been fixed by agreement between the three parties above named and, the prices so fixed rise and fall with the average county sale price of the coal, between a fixed minimum and maximum percentage (that is, between 30 and 60 per cent.) above the basis price. At the present time the rate is about 50 per cent. above the basis price on which the contractors worked when the present piece work rates were first fixed. It is not denied that on the average the contractors make good wages. I don't think it can be denied that, having regard to all the conditions of work, their housing accommodation, rent, and cost of the necessities and pleasures of life, the healthiness and (accidents notwithstanding) the longevity of the men engaged, on the whole they are the best paid men in Great Britain, taking into account only the larger classes of manual labourers, and it may even be argued that they are the best paid men in the world. If a contractor engages a man or men to help him at a fixed daily wage, he may make a profit or a loss on their labour. Now the present demand is that when he makes a handsome profit he shall keep it for himself, and when he makes a loss he shall transfer that loss to the colliery owner; "heads I win, tails you lose" is the demand of these men, backed by a very powerful organisation of Trade Unions. When the Federation Jupiter frowns, the colliery manager trembles; when the Prime Minister threatens an Act of Parliament to enforce this demand, the holder of colliery shares or debentures turns pale. These contractors could get a daily wage at Trade Union rates if they liked (say, 7s. a day), but for the most part they would treat the offer with contempt.

Certainly I would not blame the men, or the employers, or anybody, on account

of this strike. But if people who are suffering from want of coal at the present time want to blame somebody, I would recall an ancient parable about some foolish virgins who went to sleep and neglected to provide a stock of fuel for their lamps; and I would express a hope that such folly will never again be repeated in this country, but that all consumers of coal will, in future, provide and maintain a sufficient store, and that private stocks should be supplemented by municipal stocks; and then the British collier will be able to carry on his "war against capital" in the shape of pits, engines, houses, railways, &c., without too much disturbing the rest of the community. The best way out of the present difficulty is for the Government to leave the employers and miners to settle the matter; the men have only been persuaded to strike by the statement of their spokesmen that the Government would interfere in the dispute by Act of Parliament. Let the Government try to maintain order; if it can do that, the men will gradually go back to work.

In the meantime, to meet the pressing needs of poor people, bakers and others, the Government might import some coal from Germany and the United States. Those two countries between them produce more than 50 million tons of coal a month, and now that the winter is over, can easily spare us some coal at a price. If this is arranged by telegraph there will soon be plenty of coal in our ports, and on the hearths of the poor people who might otherwise suffer.—Your obedient servant,

ARNOLD LUPTON.

7, Victoria-street, Westminster,
March 4.

SIR,—In the third paragraph of "Notes of the Week," in your last issue, you put forward a view of the action of the miners which I should be extremely pleased to have substantiated, and to be able to agree with myself

If this strike can be shown to be an unselfish strike, a strike by one body of men for the benefit of another body, whom they consider to be ill-paid, oppressed, or unfairly treated in any way, I shall begin to think that we are at the dawn of a new era.

You make this claim of unselfishness in four statements, one negative and three positive, which I take the liberty of giving in my own order:

- (1) The movement is not in the interests of well-paid labour.
- (2) It is a plea for the rights of the bottom dog.
- (3) It is a case of the strong coming to the help of the weak.
- (4) There is a fine element of chivalry in their action.

To the first statement, one cannot, of course, give a flat denial, as scarcely any two persons agree as to when labour is well paid, but I contend that in comparison with very many people who will help to pay any advance in miners' wages, the miners are fairly well paid.

As I am not sure of the meaning you attach to the term "bottom dog," con-

sidering also that the second assertion is practically included in the third, and that the fourth follows if the third be admitted; allow me to say that I fail to find anything in the miners' demands in the way of "the strong helping the weak."

To justify your view, I should say that the strong men would have to take the hard places and leave the easy places for the weak and aged; or, as the differences in wages depend on the working-places quite as much as on strength, the strong or fortunate, or strong and fortunate, would have to forfeit a portion of their wages to supplement the wages of the weak or unfortunate, or weak and unfortunate.

Nothing of this kind is proposed, however; what is proposed, if I understand the matter rightly, is that, if a miner does not earn at the current rate per ton a certain minimum wage, he shall be paid that minimum wage irrespective of the amount of coal he is able to hew. And, be it remembered, every miner stands to gain by this proposal, as a working-place where he can earn 10s. or 12s. a day may, in the course of a few weeks, worsen so much that only 5s. or 6s. can be earned at tonnage rates.

Truly, as you say, the inconvenience and suffering of the strike will not be cured by wild and whirling words, but, as I have tried to show, your own words seem to me somewhat wild and unduly optimistic.

In conclusion, while I make no prophecy as to how the strike will be settled; it would, in my opinion, be settled in a reasonably short time if we could have from both sides "words of truth and soberness," touched, even ever so lightly, by Christian charity.—Yours, &c.,

T. STEVENSON.

49, St. Helen's-road, Bolton,
March 6, 1912.

SIR,—Though I hold views that are radical and even revolutionary, I cannot but think the miners have been misled, and the coal strike a gigantic blunder worse than a crime. To tamper with the necessities of life, seems to me quite outside the pale of possible methods. I have said in the pulpit, and say it here again, that men who make a corner in wheat and gamble with the food supplies of the world thereby make themselves enemies of the human race. And the agitators who, with whatsoever honest intentions, trifle with a necessary of life like coal, become *ipso facto* the enemies of their country, and place themselves beyond the laws of pity and protection. Concessions bought at such a price, if ever granted, will prove a curse, and not a blessing, and retard for generations the march of progress. A general strike like this is practically an appeal to terrorism and brute force. And, as John Bright declared, force can never be a remedy.—Yours, &c.

F. W. ORDE WARD.

Meads, Eastbourne.

"THE INQUIRER" AND PUBLIC MORALS.

SIR,—We all know you to be an honourable man—"who sweareth to his own

hurt and changeth not"—and I note with the more surprise, therefore, that never once in your paper do you rebuke—as you ought, I venture to think, rebuke—those who break agreements for their own advantage.

The complaint you make is against such of the coal-owners as are not prepared to accept the measure thrust upon them by the Government, yet you must surely know that their protest, or at all events the protest of the chief section of them, is not against a minimum wage as such, but against a barefaced breach of a solemn agreement. Quite lately terms were definitely come to between the coal-owners and the miners of South Wales which were to be in force until 1915, if I mistake not. Now the miners in that district ignore their contract, with what I presume you would call (*vide* last week's INQUIRER) "a fine element of chivalry," without even a gentle shake of the head from you.

Were the Welsh miners to say, "Yes, we want an alteration, but we have agreed to certain terms and must abide by them," would the owners decline to meet them fairly, or would public opinion tolerate it if they did? But the miners toss their agreements aside as a thing of no moment, and a religious journal treats their action as a matter of course.

We all know you to be an honest man, yet never once in your paper have I seen a protest from you against the proposed national robbery of a section of the Church. Disestablishment may be a question for argument; disendowment cannot be, so long as the slightest regard is paid to a right acquired by length of possession, especially when that right is not abused.

If enjoyment for upwards of two hundred and fifty years is not enough to give the Church an unassailable claim, our title to a large proportion of our endowments stands on a precarious footing indeed.

The moral principles of THE INQUIRER in public matters would almost appear to be as nebulous as the religious system it delights to advocate.—Yours, &c.,

JOHN C. WARREN.

Nottingham, March 5, 1912.

THE PROBLEM OF THE BLIND.

SIR,—In reference to what is called the Problem of the Blind, Sir Francis Campbell, the Principal and the Chief Superintendent of the Royal Normal College and Academy for the Blind, Upper Norwood, has recently made some valuable statements which appear to go to the very source of the difficulty. The prime problem is how to compensate the blind for the loss of that sense which is the greatest, the most vital and vitalising, and the most blessed of all the senses. Its failure must, to some extent, mean either the loss or else the lessening of the vital consciousness. This is the spiritual problem. The material and the financial issues involve the training of the blind, in the face of their incapacity, so that they may take their part in the common, practical employments, upon an equality with their sighted competitors, and fully share both in the rewards and the responsibilities of social and industrial

life. Sir Francis Campbell has devoted his whole life to the education and the welfare of the blind, and the bettering of their position. It has been recognised that not only the blind but that all men have their limitations, and their separate and individual capabilities. Every man should be trained for and follow those pursuits for which he must be peculiarly fitted. Everything depends upon his power to take advantage of his peculiar talents and specific training. Sir Francis Campbell makes a proud boast when he maintains that a blind student trained at the Upper Norwood School has been so well educated that he or she must prove a better worker than even his or her sighted rival. One can imagine that even this result might be attained through some system of education which would be absolutely scientific in its concentration.

The next statement made by Sir Francis Campbell is even more significant. He says that the greatest hindrance to the advancement of the interests of blind people is the fact that the whole world is more or less unconsciously against them. This may seem strange at first. The blind in many cases have realised its truth through their own unhappy experience. This does not apply to the blind alone, but to all those who suffer from any ostensible incapacity. Examples might be given of the deaf and the dumb, the crippled and the stunted, the weaklings, and those set aside through their stature or their age. A short girl is not accepted as a Post Office clerk, but she could probably sell stamps quite as well as a tall girl. We have all heard the painful complainings of men set aside through their advanced age at a time when they feel that their mental and industrial capacities are as alert and active as they ever were at any time in their lives. The spirit of self-preservation has its aggressive side. No one cares for cripples. Harold Skimpole was not alone in shrinking from the sight and even the thought of illness and infirmity. It is never pleasant to see suffering or to be with those in pain. The spirit of the survival of the fittest makes it natural to be unnatural and human to be inhuman. This is really a very healthy tendency, but it makes life very difficult for the afflicted. Sir Francis Campbell says that the best possible way of helping the blind is to give them employment. Those pupils whom he himself has trained have, in many cases, been more skilful and more industrious and conscientious than the sighted fellow-workers with whom they have been associated.—Yours, &c.,

E. S. LANG BUCKLAND.

Derby, March 6, 1912.

WE called attention last week to the important proposal made by the Divinity professors at Cambridge in favour of admitting qualified men to Divinity degrees without any theological test. The Council of the Senate have now reported that they would welcome the proposed alteration of the Statute. They accordingly recommend that the necessary steps be taken to amend the Statutes to enable laymen and ministers other than those belonging to the Church of England to be admitted.

BOOKS AND REVIEWS.

PROFESSOR JAMES WARD'S GIFFORD LECTURES.

The Realm of Ends; or Pluralism and Theism. By James Ward, Sc.D. (Camb.), Hon. LL.D. (Edin.), Hon.D.Sc. (Oxon.). Cambridge: The University Press. 12s. 6d. net.

As many of our readers are aware, the Gifford Lectureship is an institution founded in the four Scottish Universities by the late Adam Gifford, a Lord of Session, or Scottish Judge. By the terms of the foundation, a course of twenty lectures is to be given every two years in each University, the subject being "Natural Theology," which the lecturers may treat just as they please. Notwithstanding the remarkable freedom allowed—which does great credit to the founder's breadth of view—the lecturers have, as a rule, followed a few well-worn tracks. We venture to think that the treatment has been too often merely historical. There are, however, a number of outstanding exceptions; and amongst these Professor Ward's recent courses at St. Andrews must be given a distinguished place. The University of St. Andrews is to be congratulated on having drawn forth this extremely able pronouncement on the fundamental problems involved in theistic belief. We feel bound to say, however, that the price of the volume seems to us to be excessively high.

In a review like the present one we can only give an outline of the method of treatment adopted by Professor Ward. The argument starts from the position arrived at in the writer's previous Gifford Lectures on "Naturalism and Agnosticism," delivered in Aberdeen ten years ago. The realm of non-human Nature and the realm of Ends or Purposes—the mechanical and the moral—are contrasted "aspects" of one world. Naturalism holds the former to be fundamental, spiritualism (in the philosophical sense of the word) holds the latter to be fundamental. The defence of the spiritualistic position, as previously argued, is assumed. The recognition of experience as a duality in unity points to spiritual monism. Hence the problem of the present work is "to ascertain what we can know, or reasonably believe, concerning the constitution of the world, interpreted throughout and strictly in terms of mind."

The author holds that we must start from the "pluralistic" position, which assumes no fundamental unity in the world of men and things, because it is from this standpoint that our experience has developed, and it is here that we acquire the ideas which eventually lead us beyond it. The first half of the book is occupied with the proof that pluralism, though it has a certain empirical warrant, is defective and unsatisfactory. The second part discusses the theism to which pluralism points, and seeks to show that though this theism is only an ideal, "it is an ideal which, as both theoretically and practically rational, may claim our faith though it transcend our knowledge."

The fundamental topics discussed in the first part are "The Contingency of the

World"; "Evolution as Epigenesis (or creative synthesis), and Equilibration"; "The Pluralistic Goal" (Society as a living reality, though a complex and "over-individual" one); "The Limits of Pluralism" (where it is urged that no light is thrown by mere pluralism on its lower or upper limit—on the beginning or the consummation—hence the demand for a *Primum Movens* connecting both limits). "We have," says the author, "the type of a higher unity in our own experience as self-conscious subjects. Here there is a unity which is more than the world of objects—a unity to which all this belongs and refers. Now, remove from such an experience its 'relativity' (its partial and fragmentary character), and you approach the theistic ideal of an absolute experience, the experience of a living and acting spirit 'whose centre is everywhere, whose circumference is nowhere,' an experience complete at all points and including every one. The pluralist's universe in the light of this transcendent being would thus have a unity which it would otherwise lack. Not only, so, but such active presence of the One Spirit, Who alone knows all, affords—manifestly—an assurance that the pluralist's ideal will be attained, an assurance which we have had to allow must else be wanting." (P. 229.)

The argument is essentially that theism completes pluralism without abolishing it; theism provides *theoretically* more unity in the ground of the world, and *practically* a higher and fuller unity in its meaning and end. The divine process of creation is explained as a self-limitation, but a limitation which is "internal" in the sense that God in creating finite beings not only has determined Himself, but has so determined Himself that the finite beings are themselves creative. The difficulties arising from finite freedom are met by the contention that, while the *total* possibilities, however far back we go, are fixed, yet within these, however far forward we go, contingencies arise. Finally, the great question which is the centre of all that we mean by the problem of evil—"Why have we not a better world?"—is met by the contention that the only way to reach this better world is by living through worlds that are less good.

We have been able to give only slight indications of the numerous concrete problems which in this book receive suggestive and convincing discussion.

S. H. M.

VILLAGE LIFE IN INDIA.

Life in an Indian Village. By T. Ramakrishna, B.A. With an Introduction by the Rt. Hon. Sir M. E. Grant Duff, K.C.S.I. New Edition. T. Fisher Unwin. 2s. 6d. net.

In this little book, which first saw the light over twenty years ago, Mr. Ramakrishna gives us a simple and sympathetic picture of the life of an Indian village such as perhaps none but a native of India could have produced. "A chiel among them takin' notes," he has given us in small compass a gallery of peasant portraits and an estimate of the being and needs of the rural community which are full of significance to the Englishman

who bestows a thought on the welfare of our great Eastern Dependency. Moreover, Sir M. E. Grant Duff, who was formerly Governor of Madras, testifies to the accuracy of the picture as it applies to some fifty-five thousand similar villages scattered over a province much larger than the British Isles.

The first thing that strikes us is that the typical South Indian village, with its three hundred or so inhabitants, is, as the author says, "a little world in itself," self-contained, self-existent, and even governing itself. A cluster of tamarind, coconut and other fruitful trees, beside which is a cluster of fifty or sixty dwellings thatched or tiled, a belt of five hundred green acres and a tank big enough to water them for six months, is what we see. Every member of this little state has duties assigned to him which he performs as a matter of course, and "everything works like a machine."

But how much better than a machine where a score or two of distinct services are rendered by accredited persons, from the headman to the potter, from the schoolmaster and the priest to the barber and the dancing girl. What a contrast to the average English village, which commonly in these days has degenerated to a mere collection of farm labourers' or miners' cottages, with a school, a public-house, and a small post office shop; but with no real spirit of civic cohesion, and, even in agricultural districts, largely dependent for its maintenance on the daily visits of the butcher and baker and other tradesmen from neighbouring towns. In the days of Alfred the Great a village society analogous to that in India, perhaps, existed in England, but Enclosure Acts, squirearchy, roads, railways, and other means by which civilisation has progressed in the West, have in some measure brought about the undoing of English rural life, and especially have broken up the self-contained village community. Whether, on the whole, for good or for ill, this is not the place to argue. But we cannot resist entertaining doubts as to whether we could candidly say of our British peasantry, as a whole, and bearing in mind the exactions of landlordism, the insufficiency and unwholesomeness of cottage homes, the discontent and repulsive ugliness of mining villages, not to speak of Irish cabins and Scotch crofts, that "these simple, honest villagers earn their livelihood, year after year, by toiling hard from early morning till close of day, leading a peaceful and contented life, living happily with their wives and children in their humble cottage homes." But this is what we should like to say.

We are not blinded to the existence of some inevitable frailties of human nature, but there is presented an idyllic picture of rural life in the East. The secret of it, as Mr. Ramakrishna points out, is the system of mutual service that prevails. The British rule, in some respects so salutary, has introduced the convenience, hitherto unknown to Indian ryots, of money. In its place, each man did what each man could for the welfare of all, receiving benefit of other's service in return—an annual portion of grain at harvest, or the use of land rent free being the only other kinds of compensation.

Money has already become the source of much trouble, inasmuch as it has brought the moneylender, and as Government taxes have to be paid in coin, the usurer in a moneyless land has become an indispensable incubus. He must be got rid of by the institution of agricultural banks or credit societies lending money on good security at low interest. This, too, is one of the greatest needs in our own country districts. Wherever credit societies have been adopted they have been a new source of prosperity and contentment; and what has been effected, in conjunction with other forms of co-operation, with such success in Denmark and in Ireland may also be accomplished by this great instrument for good in India.

India has much to teach us even in her villages, where the majority of her people dwell. She may also learn with advantage some things of us. The English countryman often has a wide knowledge of politics and of the great world; he is not as his Eastern brother, who cares for nothing that goes on beyond his own little village. But in habits of co-operation and mutual service, and not less, as we venture to think, in the penetrating spirit of religion and of poetry the balance lies with the East.

H. M. L.

UTOPIA ONCE MORE.

Kalomera: The Story of a Remarkable Community. By W. J. Saunders. London: Messrs. Elliot Stock. 6s.

THE more man becomes involved in social conditions which seem on the surface to be nothing more than the result of a continuous process of "muddling through," the more wistfully does he turn his thoughts to that Utopia of his dreams in which the most exemplary people live perfect and orderly lives, free from the agony and fret of the struggle for existence as we know it at present. He no longer believes that he can bid Time run back and fetch the age of gold, but he imagines that by taking thought and forming a definite image of the ideal State in his mind, he can build up a community in which every human being shall live a happy, prosperous, and untroubled life. It is all "News from Nowhere" at present, and, in spite of William Morris, H. G. Wells, the author of "Kalomera," and a few others who have fallen victims to the passion for systematising human nature, it is probable that the incalculable forces which make for variability, originality, and growth will for ever defeat the expectations of the Utopists. Nevertheless, their dream of a new order in which poverty, at least, shall be a thing of the past is not without its abiding charm; it has even practical value, for these men are thinkers as well as visionaries, and their theories might well furnish some valuable hints to the sociologist and the politician. The fantastic idea of a universal style of dress (coloured tunics, in Kalomera, with the name of the wearer and of the town he belongs to embroidered thereupon), of homes, land, and money held in common, and co-operative house-keeping at the nation's expense, may commend itself to few at present; but

much of our modern social legislation, the town-planning and garden-city movement, the revival of forgotten arts and crafts, folk-dances and peasant industries, point to a time when life, it is to be hoped, will be fairer and pleasanter for the average man and woman than it is now. Mr. Saunders has sketched with much ingenuity and imagination some of the main lines along which he would like, apparently, to see social movements develop in the days to come, and his description of the manner in which one, Joseris, altered "the religion, language, and the whole mode of life" of the Kalomerians may be taken as his prophesy of the part which the great reformer of the future will play when he comes to set the crooked straight. We are supposed to enter this modern Utopia at a time when nearly a hundred years have elapsed "since the death, at an advanced age, of the last man who could remember having lived among the individualists," so it is evident that the reader must look very far ahead! We can promise that some entertainment, and not a few novel and useful ideas will be his reward if he is not discouraged by the long speeches of the very superior people in whose company he will find himself.

HOW TO KEEP YOUNG.

Health for Young and Old. By A. T. Schofield, M.D. Rider. 3s. 6d. net.

"The worst of hygiene is that it makes you so ill," said a man once to Dr. Schofield. In spite of this saying, the truth of which he readily endorses, Dr. Schofield has written in "Health for Young and Old" what is in effect a manual of hygiene. But we do not think it will make any one ill. It is, in fact, a helpful and stimulating book. The writer treats his reader as a friend, and gives him sound advice based on common sense as well as medical experience. This is well seen in the chapter entitled, What to Eat, which, as the author says, will be the chapter of the book to most readers. "Nowhere," he says truly, "does the great army of faddists find a happier and more prolific hunting ground than in food. Here they fairly run riot, and the worst of it is the human powers are so different in this respect that no craze is so crazy, no fad too faddy, but what it can adduce true instances of individuals benefited by it!" Hence the only important questions with regard to a doubtful article of diet are, Do you like it? and Does it like you? In similar bright and unconventional fashion are treated such topics as how to keep young, how to preserve health, how to lose health, what to wear, what to breathe, what to do, &c. Then follows a section on practical hygiene, which gives health precepts for all the stages of life. Dr. Schofield's general attitude—well known to readers of his other books—is indicated in these lines: "Happiness is the best tonic, but it is only eternal when it is based on love Divine. . . It is not in the power of man's body to keep him young. Nor in the power of his soul or animal life. It is by the spirit alone, and the spirit steeped in love, in unison with God, that the strong man becomes a child again and never grows old."

SIX MINOR PROPHETS.

International Critical Commentary. Micah, Zephaniah, Nahum, Habakkuk, Obadiah, Joel. Edinburgh: T. & T. Clark. 12s. 6d.

To review, in any adequate manner, a book of this kind is impossible. It is full of matter, highly technical, and compressed to a degree which makes the task of the reader sometimes by no means easy. It is not, indeed, a book to be read through, but rather a volume of an encyclopædia, whose main subject is the exposition of the Old Testament. Into it is packed everything that the interpreter can need for the right understanding of his text. All the resources of scholarship are used to show what the several writers really said, and what they meant by it, and under what circumstances and with what objects they wrote. But the general reader is warned that he will not find here much that will help him in the untechnical devotional study of the Bible; and he might well be disappointed if he plunged into these dry pages of minute analysis of sentences and comparison of various readings. To the student of Hebrew history and literature the book is invaluable, and is worthy to rank with its predecessors in the great series of the International Critical Commentary. The writers in the present volume are Americans; which perhaps accounts for the fact that on p. 172 occurs the word "athetize," in the sense of "set-aside," "leave out." However, to carp at the style would be to condemn the whole book, for its style is appalling. Its writers have studied use rather than beauty, and they have succeeded in both respects. If that is borne in mind there can be nothing but praise for what they have done.

THE CREDIBILITY OF THE GOSPEL. By Mgr. Pierre Batiffol. London: Longmans, Green & Co. 4s. 6d. net.

THIS volume consists of lectures delivered to an audience of priests and others at Versailles in 1910. It is a very able reply, from the Roman Catholic standpoint, to Reinach's "Orpheus"—a book which has raised the same question in France as Drews' work did in Germany and similar publications have done in this country as to whether the Christ whom the Gospels portray was or was not a historical person. Mgr. Batiffol states the case for the traditional view clearly and forcibly, availing himself of all the help supplied by Harnack's defence of the Lucan authorship of Acts and, generally, of the tendency of recent criticism to give an early rather than a late date to the composition of the Gospels. Naturally he sees in this tendency not only a witness to the credibility of the Gospel, but also a confirmation of ecclesiastical authority. "We can trust the Church of the second century," he says; and, again, "We can trust the Church of all time." Protestant readers cannot say this quite so unreservedly, and they may differ considerably from our author as to the extent to which the Gospels are credible; but on the main question at issue they will find in the work of this scholarly Roman Catholic much with which they can agree, and for which they will be grateful.

LITERARY NOTES.

PROFESSOR ERNST TROELTSCH, of Heidelberg University, is preparing an important work on "The Social Teachings of the Christian Churches." It will review the various denominations and groups of churches, and set forth the relation of Christian ideas and organisations to the solution of the characteristic social problems of the present day. The latter are conceived as the outcome of the bureaucratic military spirit as well as the capitalistic régime, the huge increase of population, and the concentration of population, wealth, and culture in great cities.

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THE "Home University Library" and the "Peoples' Books" are ministering to a real and growing need with their inexpensive little volumes on a wide variety of subjects. Messrs. Constable are now entering the field with a series of "Modern Biographies," published at a shilling, and among the titles already announced are "J. M. Synge," by Mr. Francis Bickley; "Lafcadio Hearn," by Mr. E. Thomas; "Hazlitt," by Mr. Walter de la Mare; and "Tolstoy," by Mr. Edward Garnett. The same firm also announce "Labour and the Churches," by Mr. Reginald A. Bray; and "Rationalism," by Mr. J. M. Robertson.

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MISS JANE ADDAMS, of Hull House, Chicago, has written a new book entitled, "A New Conscience and an Ancient Evil." It will be published by Messrs. Macmillan.

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MESSRS. HODDER & STOUGHTON announce "Who's Who in Dickens," compiled by Mr. Thomas Alexander Fyfe, one of the County Court Judges at Glasgow. It will contain more than 2,000 pen portraits in Dickens' own words.

PUBLICATIONS RECEIVED.

MESSRS. GEO. ALLEN & Co.:—The Drama of Love and Death: Edward Carpenter. 5s. net.

CAMBRIDGE UNIVERSITY PRESS:—Themis: A Study of the Social Origins of Greek Religion: Jane E. Harrison, LL.D. 15s. net.

MESSRS. J. M. DENT & SON:—Le Barbier de Seville, &c. Beaumarchais. 1s. net. Romans: Voltaire. 1s. net.

MESSRS. HEADLEY BROS.:—Christian Discipline of the Society of Friends Part II., Christian Practice.

MESSRS. G. P. PUTNAM'S SONS, LTD.:—Other Sheep I have: Theodore Christian. 9s. net.

MR. T. FISHER UNWIN:—Hard Questions: Doubts and Difficulties of a Teaching Parson. 1s. net. The Unvarying East: The Rev. E. J. Hardy. 7s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Proceedings of International Conference under the Auspices of American Society for Settlement of International Disputes, December, 1910. 4s. net.

MISCELLANEOUS.

The Vineyard; Review of Theology and Philosophy.

FOR THE CHILDREN.

JOAN OF ARC.
1411-1431.

II.

WHEN Joan, as I told you last week, arrived at Chinon, and entered among the crowd of lords and ladies, though she had never seen the Dauphin before something told her who he was. She knelt down before him saying, "Gentle Dauphin, my name is Joan the maid. The Heavenly King sends me to tell you that you shall be crowned in the town of Rheims, and you shall be lieutenant of the Heavenly King who is the King of France." The Dauphin put her at the head of an army of 4,000 men and they set out for Orleans. Joan rode at the head of the army. She was dressed in white armour from head to foot, and she had a great white banner embroidered with lilies on one side, and on the other a picture of God holding the world in His hand. When she and the army reached Orleans everybody in the town rejoiced, for they had been afraid that they would be starved out by the English, and now they saw some help at hand. The Governor of the town came out to meet Joan and to beg her to help them. She answered him: "I bring you the best aid ever sent to anyone, the aid of the King of Heaven." You see how all through she trusted in God, and not in her own cleverness, nor in the strength of the army.

After a good deal of fighting the forts round the walls were taken one by one, and the army got into the town, partly because the English were afraid of Joan, and thought her a witch. She was wounded by an arrow in all this fighting, and the commander of the army wanted to turn back, but she begged him to hold his ground, and said, "As soon as my standard touches the wall press forward, and you shall enter the fort," and it was so. Think what a brave girl she was, when she was in all that pain herself, to care for nothing but that her army should go on fighting. The first thing she did after she entered Orleans was to go to the great church there and give thanks for the victory, and she cried such tears of joy and gratitude "that all the people wept with her." This happened in the month of May; in the following July she persuaded the Dauphin to go to Rheims to be crowned King in the Cathedral, she herself standing near to him holding the sacred banner. How wonderful it must have been to her to feel that she had done all this, and given France a king again by simply obeying the voice of God when she heard it speak to her! She felt now that she had done all that the voice told her to do, and she begged the King to let her go home to her father and mother again. But he and the Archbishop were so selfish that they would not let her go—they thought she might still be useful to them. They tried first of all to take Paris from the English, but it was no use, and Joan was wounded again in the fighting.

Some time after, in May, just a year from the time when she had entered Orleans, she was taken prisoner at the siege of Compiègne. The Duke of Bur-

gundy and the Duke of Luxembourg (who were on our side) actually sold her as a prisoner to the English, and that mean, wretched King, who owed everything to her, did not even try to set her free. In January the English cunningly allowed her to be tried by the Inquisition. Now the Inquisition was a kind of Court of Law held by the Roman Catholic Church, and they were answerable to nobody but the Pope for what they did. And the English knew that if they got the Inquisition to sentence Joan to death, nobody in France could interfere, because they were all such strict Catholics there. The trial went on a long time, and Joan made such wise and sensible answers to all they asked her that they found it difficult to settle what her crime was, and so fell back upon saying that she was a witch and a heretic. A heretic is a person who thinks wrongly about religion, and people in those days used to be fond of calling everybody heretics who did not agree with them. Poor Joan could only say that it was not so, and at last as they grew tired of the length of the trial, they thought of a mean way by which they could have an excuse for condemning her. They took away her ordinary dress which she wore in prison, and put instead of it the man's armour she had worn in the wars, so that she was obliged to put it on. Now as the Roman Catholics thought it a crime for a woman to dress like a man, they had an excuse for sentencing her, and she was condemned to be burnt to death in the market-place of Rouen. Just think how horrible! You know how it hurts if you burn your fingers with a match or in the fire; what must it be to be burnt alive?

But Joan was as brave over this as she had been all her life. When she got to the place where she was to die, all she said was, "Oh, Rouen, I have great fear lest you suffer for my death." Even then, you see, she was not thinking of herself, but of her country. The fire was lit, and she stood there and was burnt to death without crying out or reproaching her enemies. Her last words were, "Yes, my Voices (that's to say, the voices of the Saints) were from God." As the crowd broke up and went home, someone heard an English soldier say, "We are lost—we have burnt a Saint." And he was right. Twenty years later, after more fighting, England lost all her possessions in France except the one town of Calais, so that what Joan of Arc began ended as she would have wished it to end. And the more we think of her the more we see that she *was* a Saint for her goodness and her courage. All her wisdom came from God, and that is why she was so strong, and why I want you to remember her by this verse: "It is God that girdeth me with strength of war and maketh my way perfect." I think, too, that being such a good girl when she lived at home prepared her for what was to come after. No idle or lazy girl could have done what she did, because lazy people are generally cowardly, and hate trouble and pain. If we want to do anything great (though few people have the chance of doing anything as great as Joan of Arc) we must remember that it is the *little* things that matter. Nobody who is careless about little things can do what

is great, and Joan was so brave when the time came that needed bravery because all her life she had tried to live so as to please God.

Perhaps some boys think that girls have not much courage—that they are ready to cry out when they are hurt, and can't bear hardships. If so, let them think of Joan of Arc, and ask themselves if they could have acted as bravely as she did. Think how brave she was in battle, and at her death, when it must have been doubly hard to be brave, for she must have felt so weak and ill after all those months in prison by herself far away from all her relations. The English, too, were so cruel that they would not even let her see a priest or hear one of the services of the church, which would have been a comfort to her. We English cannot be proud of the way we treated her, but the French ought to be even less so, for she was their own countrywoman who had done all this to help them, and yet they gave her up to her enemies. Perhaps you wonder whether it was worth while for her to go through all she did, if in the end she died and her enemies seemed to get the best of it. But it was not so—it was *she* in reality who got the best of it, for she felt that she had been doing God's will, and knew in the end that she had been right. And then, too, there is another great thing. Anybody who lives such a noble life and dies such a brave death as hers helps everyone else in the world, for we can never read of such a life and death without wishing to be braver and better ourselves. So she has done good to thousands of people who have lived after her and whom she never saw, and we may all do good in this way, if we do the best we can in our lives, though they may not be written down in history like Joan of Arc's.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

JAPANESE NOTES.

THOSE of us who had the pleasure of knowing Mr. S. Uchigasaki when he was studying at Manchester College, Oxford, will notice with great satisfaction the diligence and ability which he is now displaying in religious work in his native land. Recently, a handsomely illustrated volume was issued by him at Tokyo containing an account (of course, in Japanese) of his experiences and observations in England, Germany, Hungary and elsewhere. To the monthly *Rikugo Zasshi*, a magazine issued by the Unitarian Society at Tokyo, he is a frequent contributor. The *Japan Weekly Mail* assists our Western ignorance by supplying (February 3) a summary of Mr. Uchigasaki's article in the January issue. He expresses himself as most of all impressed with "the general dissatisfaction with orthodox teaching, and the growth of sentiment in favour of union on broad lines. Dogmas and special doctrines taught by certain sects are being relegated to a subordinate place, and religious

earnestness combined with brotherly love are all that is required. Unitarianism to-day is no longer mere anti-Trinitarianism as it used to be, but stands for union of various kinds, the union of East and West, the union of the world's great religions, the union of heaven, earth, and man." In another column the same journal says, "Mr. Uchigasaki, who only returned from Oxford last autumn, has taken to writing magazine articles with great zest. The January numbers of the *Shinjin*, the *Shin Nihon*, the *To-A-no Hikari*, and the *Michi*, all publish articles from his pen." The subjects vary, but the religious interest dominates. In the *Michi*, for instance, he writes urging that Japanese colonists in other countries should not continue their present practice of religious isolation, confining themselves to loyalty to the Emperor and patriotism, but should give and take religious ideas, imparting the best in Buddhism and welcoming Christian approaches. He maintains, however, that while the preaching of Christianity to Japanese living in the West is an urgent necessity, the usual evangelical methods are too disjointed to be effectual, and he would like to see a union of Protestant sects to undertake this work.

As evidences of the stirrings of new thought in Japan we notice other recent publications. Groups of educated writers have just published, in an influential magazine, a series of articles on Shaka (the Buddha), Christ, Socrates, and Confucius. Apparently, Shaka's influence is waning among the Japanese, the name of Christ is little known beyond the missions, that of Socrates still less, while Confucius and his teaching are more influential than a generation ago.

It is interesting to notice that the Government is endeavouring to promote the religious life of the country by co-operation between Shintoism, Buddhism, and Christianity, but grave doubts are expressed by Japanese writers as to this being possible. They observe the rich inheritance of rites and traditions in each of the three historical religions, and see little chance of sufficient concessions to render co-operation feasible. A material difficulty lies in the fact that Shinto and Buddhist priests have already an official status denied to Christians; the Government would have either to level up or level down, and each course would be extremely perilous for the success of the plan. A new Christian Alliance has just been formed representing "eight Protestant sects"; but, when we discover that not only the Universalists and Unitarians are unrepresented, but also the Episcopalians and the Baptists, the scheme certainly seems imperfect still. The Japanese Unitarians, we learn, have resolved to change their name and stand forth as the "United Church."

A LIBERAL CHRISTIAN MOVEMENT IN ITALY.

DR. C. W. WENDTE has contributed the following interesting article on the work of the Rev. Gaetano Conte, in Italy, in connection with the Italian Association

of Free Believers, to the *Christian Register* :—

Italian Association of Free Believers (Associazione Italiana di Liberi Credenti) is the title of the society recently formed by the Rev. Gaetano Conte and others to advance the influence of liberal Christian principles in Italy. This Association is as yet modest in numbers and activities, but full of promise. Its centre is at Florence, but it has branch committees at Venice, Milan, Rome, and Palermo, and members in many other communities. Its founder and inspiring soul, Signor Conte, is of Roman Catholic origin, but was converted in early manhood to Protestant principles, and for over twenty years served as Methodist pastor in various cities in Italy and also in the United States. During his pastorate over an Italian congregation in Boston he came in contact with Unitarians and other Liberals. These greatly influenced his own views and led to his later withdrawal from the Methodist body and open espousal of Liberal Christianity, for which he believes Italy is ripe, and which is the only form of faith that can solve its religious problems and meet its spiritual needs. Mr. Conte has no quarrel with any of the existing churches in Italy, and is thankful for whatever good they may accomplish. He is on good terms with the Waldensians and admires their spirit, while unable to accept their theology. He especially sympathises with the Modernist Catholic clergy, with some of whom he is in active communication. He confers with the Theosophists, who are increasing rapidly in Italy. He has recently preached several times for the Baptists. It was pleasant to meet at his house the presiding elder and local preacher of the Methodists, come to consult him on certain denominational affairs. Dr. André endorses his methods and intelligent zeal. A man of sweet spirit and affectionate and genial disposition, of remarkable unselfishness and devotion to his ideals, Signor Conte is nobly seconded in his endeavours by his gifted wife and faithful and talented children. To his own large family he has added the education and care of several little homeless girls, saving them from a life of shame and misery. It would be difficult to find a more hard-working, united, affectionate, and consecrated household.

The purpose of the new Association of Free Believers is to promote the scientific study of religion and ethics, to provide for the widest liberty of conscience, to increase sympathy between religious believers of every shade of opinion, and to diffuse a rational and ethical conception of Christianity. It does not seek to found another church or sect, but to prepare the way for such a worship as may hereafter justify itself to free and believing minds. It is indigenous. Its committee is composed entirely of Italians, and its appeal is to men and women of that race. For the present it will thankfully accept any material or moral help from other lands that may aid it in initiating its campaign for religious enlightenment and liberality, but its aim is to become entirely self-supporting as soon as may be.

Mr. Conte serves without a salary, depending for his support and his family's

on two pensions conducted at Venice (234 San Gregorio) and at Florence (44 Viale Margherita). The funds bestowed on his movement are faithfully devoted to its propaganda. The latter is of a twofold nature—the spoken word and the printed page. Once a month a pamphlet of forty to fifty pages is issued, containing a set discourse or article on a living topic by some competent free religious thinker (Brooke Herford and M. J. Savage among them), followed by shorter articles, correspondence, notes, &c. The next two numbers will treat of Ochino and the Socini, the Italian founders of Liberal Christian faith. Once in three months a little paper in English is also issued. These journals are sent with admirable system to two thousand selected addresses all over Italy, and are securing permanent subscribers and adherents of the Association itself, besides sowing the good seed of liberal religion in many communities.

Signor Conte also visits the principal cities of Italy to make addresses, gain members, form local branches, and spread the light. In Venice we had the pleasure of addressing his local committee, composed of thoughtful and free-minded men, men who are religious as well as radical in their opinions. This branch has arranged for three public meetings in conjunction with the Democratic League and the Christian Socialists, to be addressed by the ex-priest and Parliamentary Deputy, Don Romolo Murri, by Signor Conte, and others.

The Association of Free Believers lays especial stress on social work, and has engaged from the first in a crusade against certain notorious evils in Italian society, the vending of lottery tickets, the dishonesty of current trade methods, the prevalence of begging, the inhumanity towards animals, the vice of intemperance, the want of personal cleanliness and sanitation, the widespread illiteracy, bad housing, the debasing consequences of giving tips, and the absence of public spirit among all classes. It is attempting to make the public libraries of the country more accessible to the people by securing the repeal of the burdensome restrictions which now practically limit their use to the few. Thus in Florence and Venice the average of daily readers ranges from 25 to 100. Compare this with London or Boston.

In short, Mr. Conte's work is largely conceived and faithfully pursued. His systematic methods are commendable, his spirit is generous and ardent. He ought to receive the indorsement and support of all who believe in the principles and methods he represents. His prophet and leader in this work is Mazzini, whose writings, it may be said in passing, are being issued in a splendid edition in sixty volumes by the Italian Government, and whose is a name to conjure with in Italy. The present writer urges all who desire to see Liberal Christian principles prevail in Italy to send their Godspeed and their contributions to the Rev. Gaetano Conte, at 44 Viale Margherita, Florence, and to remember the pensions of the Misses Conte when next they visit Italy.

SUNDAY SCHOOL TEACHERS' FORWARD MOVEMENT.

A GREAT impetus has been given to the Sunday School Teachers' Forward Movement in Birmingham by the course of lectures on "Life in Palestine at the Time of Jesus," which Dr. Carpenter has delivered at the University on the last six Wednesday evenings. A scheme which has for its object the founding of a permanent University Lectureship for Sunday school teachers of all denominations and all religious beliefs, is being urgently put forward, and the interesting course which has been given by Dr. Carpenter has been so well attended, and so highly appreciated, that it is hoped the most cordial support will be given to the movement. The capital sum required to found the Lectureship is being raised by pence subscription, 150,000 pence being needed. When the full amount is realised, it will be possible for every Sunday school superintendent not only to ask his teachers to attend the course, but to supply them with a ticket of admission. It is intended that an examination should follow, and diplomas be granted to successful students, and in this way the general efficiency and influence of the teachers will be greatly increased. The interdenominational character of the movement is well illustrated by the fact that the Right. Hon. Alderman Kenrick, the Rev. Canon W. H. Carnegie, Mr. J. Hilton, President of the Birmingham Sunday School Union; the Rev. Charles Deeble, Alderman Lloyd, and Professor Alfred Hughes have acted as chairmen at Dr. Carpenter's lectures. Mr. Hilton took the place of Dr. Tasker, Principal of Handsworth Wesleyan College, who was unable to be present owing to illness. The Rev. Thos. Paxton has again acted as secretary.

NATIONAL CONFERENCE OF UNITARIAN AND LIBERAL CHRISTIAN CONGREGATIONS.

Programme of the Triennial Meetings at Birmingham, April 16-19, 1912.

MONDAY EVENING, APRIL 15.—Programme arranged by the Guilds' Union: Annual Meeting of the National Conference Guilds' Union will be held at the Old Meeting Church, Bristol-street. 4.0 p.m., Council Meeting. 5.0 p.m., Annual Business Meeting. 6.0 p.m., Tea in the School-room. 7.30 p.m., Young People's Rally in the Church. Chairman, the Rev. J. J. Wright, F.R.S.L. (Chowbent). Short Addresses by the Rev. Dr. S. M. Crothers (Cambridge, Mass., U.S.A.), Mrs. Thackray, B.A. (Huddersfield), the Revs. F. K. Freeston (London) and E. H. Pickering, B.A. (Gee Cross).

TUESDAY.—2.30 p.m., Meeting of Conference Committee in the Church of the Messiah School-rooms, Broad-street (members of the Committee are requested to accept this notice.) 4.0 p.m., Reception by the President. 4.30 p.m., Welcome to Foreign Delegates. Business Meeting (first part). 7.30 p.m., Service conducted by

the Rev. Herbert McLachlan, M.A., B.D. (Manchester). Preacher, the Rev. Henry Gow, B.A. (Hampstead).

WEDNESDAY.—9.30 a.m., Communion Service in the Old Meeting Church, conducted by the Revs. Joseph Wood (Birmingham) and E. I. Fripp, B.A. (Leicester.) 10.45 a.m., Address by the President of the Conference. 11.15 a.m., Conference. Chairman, the Rev. Dr. G. Dawes Hicks (Cambridge). Papers by the Rev. L. P. Jacks, M.A. (Oxford), on "Bergson," and by the Rev. Canon Lilley, M.A. (Hereford), on "Christianity and the Moral Ideal." Discussion opened by the Rev. Dr. W. Tudor Jones (London). 2.30 p.m., continuation of Business Meeting at the Birmingham and Midland Institute, Paradise-street (at which the recommendations of the Committee will be brought forward). 7.30 to 10.0 p.m., Conversazione. Tickets, 1s. each *until April 16*; afterwards 2s. Ministers and Delegates will be invited as guests.

THURSDAY.—9.30 a.m., Service conducted by the Rev. F. H. Vaughan, B.A. (Mansfield), with Sermon by the Rev. Dr. Crothers, representative of the American Unitarian Association. 11 a.m., Conference. Chairman, the Rev. Dr. J. E. Carpenter (Oxford). Subject, "The Significance of Jesus for his Age (by Mr. C. G. Montefiore, M.A., London), and Our Own" (by the Rev. H. J. Rossington, M.A., B.D., Belfast). Discussion opened by the Rev. J. H. Weatherall, M.A. (Bolton). 2.30 p.m., Conference. Chairman, Mr. J. F. L. Brunner, M.P. Papers by Mr. John Ward, M.P. (London), on "Unemployment," and the Rev. J. M. Lloyd Thomas (Nottingham), on "The Social Challenge to the Church." Discussion opened by Mr. H. G. Chancellor, M.P. (London). 7.30 p.m., Public Meeting. Chairman, Mr. W. Byng Kenrick (Birmingham.) Speakers: The Revs. Dr. Crothers (Cambridge, Mass, U.S.A.), F. K. Freeston (London), W. G. Tarrant, B.A. (London), Mrs. H. D. Roberts (Liverpool), Mr. Fred Maddison (London).

FRIDAY.—9.30 a.m., Devotional Service, conducted by the Revs. Edgar Daplyn (London) and T. P. Spedding (London.) 10.30 a.m., Conference. Chairman; Mr. Lawrence Holt (Liverpool). Subject, "Our Congregational Life and Institutions." (a) "The Sunday School," by Mrs. H. E. Dowson (Gee Cross); (b) "Women's Work for the Churches," by Mrs. Sydney Martineau (London); (c) "Domestic Missions," by the Rev. J. C. Ballantyne (London); (d) "Our Music," by Mr. John Harrison (London); (e) "The Guild," by the Rev. J. J. Wright (Chowbent). 12.30 p.m., Address (without discussion) by the Rev. Dr. S. H. Mellone (Manchester), on "Prayer."

On Thursday, at 5 o'clock, the Triennial Meeting of the Ministers' Pension and Insurance Fund will be held at the Town Hall Committee Room.

The following are the officers of the Local Committee:—Chairman, Mr. W. Byng Kenrick. Treasurer, Mr. T. Oliver Lee, M.A. Hon. Secretaries, the Rev. J. Worsley Austin, M.A., 31, Wheeleys-road, Edgbaston, Birmingham; Mr. E. Ellis Townley, 88, Colmore-row, Birmingham.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ashton-under-Lyne.—The annual congregational gathering of Richmond Hill Church was held on February 29, the chair being occupied by the minister, the Rev. N. J. Hawthorne Jones, who gave an address dealing with the message of the church at the present time. The Rev. Walter Short, of Stalybridge, also spoke, and a miscellaneous musical programme followed.

Belfast.—The annual meeting of the friends and subscribers of the Domestic Mission to the Poor was held in the Central Hall, Rosemary-street, on March 4, the Rev. H. J. Rossington presiding. Miss C. Bruce submitted the annual report, and Mr. F. Woolley, missionary, also submitted his report, which stated their work was progressing on the right lines. The attendance at the Sunday evening services averaged 110 during the year, and the morning services also showed an increase, the average attendance being 60. The Sunday school was progressing extremely well. The Rev. R. Nichol Cross, in supporting the motion for the adoption of the report, said he would like to congratulate the missionary on the account which he had presented of the activities that had been carried on. In Belfast they had a high tradition to maintain in regard to the work of that Mission, which was worthy of support both from the point of view of the churches and of the people to whom they ministered. He believed that such work was for the good of the churches, none of which could be in a healthy condition if its members—those of them who could, at any rate—did not take their share in carrying on the work of the Gospel. Poor people with big families and slender incomes needed encouragement and help from above. They required the personal touch of the missionary, who could give them advice when in difficulties, lift their eyes above the sordid details which were harassing and annoying them, and remind them that there was a blue sky above their heads, though the clouds obscured it. He agreed with Mr. Woolley as to the worthiness of the people whom the Mission assisted, and he hoped that it would go on and prosper and continue to perform its efficient work. Mr. H. Erskine moved a resolution acknowledging very cordially the services of Mr. and Mrs. Woolley, which was seconded by the Rev. J. Worthington. A vote of thanks to the voluntary workers, in particular Dr. Malcolm Brice Smith, for having kindly acted as medical adviser, was also passed.

Bury St. Edmunds.—Mr. H. G. Chancellor, M.P., addressed a meeting at the Town Hall when he visited Bury St. Edmunds last week, taking the "National Insurance Act" as his subject. Mr. Thomas Ridley, J.P., presided. Mr. Chancellor also addressed the Bury Fellowship in Bank-street Chapel on Sunday afternoon on "The Economics of Temperance," and preached at the evening service on "The Freedom of Faith."

Halstead.—The annual meeting of the congregation of the Free Christian Church, Halstead, was held on March 3. It was resolved unanimously that after Easter the service should be held in the afternoon instead of the evening. This will enable lay preachers from London to return the same day.

Leeds: The late Mrs. John Craven.—The death took place of Mrs. Craven, widow of the late Mr. John Craven, at Carlton Lodge,

Leeds, on March 1. Mrs. Craven had been connected with Mill-hill Chapel, of which her husband, father (Sir Edwin Gaunt), and father-in-law (Mr. Joseph Craven) were all members, for more than thirty-five years, and she was associated with various institutions of the church until advancing years and uncertain health curtailed her activities. The funeral took place last Monday, the Rev. C. Hargrove officiating. In the course of his address he said, as he thought of all the long years he had known Mrs. Craven, it seemed to him that the one word he might best apply to her life was that of an eminent statesman—strenuous. The daughter of a father who was distinguished in Leeds, of which he had been twice Mayor, she herself abode in that quiet position in which she had been placed, but, from the earliest days of her life she was a strenuous worker; strenuous in helping her father to build up a great business; strenuous as the wife of an ironmaster. Strenuous as the mother of boys to whom she was devoted; strenuous when her father—aged, infirm and helpless—was drawing nigh to death; strenuous as daughter, wife and widow, she held on to the last, and faced death cheerfully and fearlessly.

Liverpool: Boys' Own Brigade.—A church parade of the companies forming the Liverpool Battalion was held on Sunday, March 3, at Hamilton-road Mission. The two companies, numbering 74 boys and 16 officers, were under the command of Mr. A. C. McCann, who has recently been appointed Major of the Battalion. The Rev. J. L. Haigh, who is both Captain and Chaplain of No. 8 Company, conducted the service and gave the address. The parade was the largest which has taken place so far, and this indicates that the movement is not slackening. Arrangements are already being made for the summer camp under canvas at Kirk Michael, in the Isle of Man, in July.

London: Guilds' Union.—About 80 members of the Union, representing Blackfriars, Highgate, Ilford, Essex Church, Mansford-street, and Stratford, assembled at Mansford-street on Saturday, March 2, when a religious service was conducted by the Rev. Gordon Cooper. The Rev. J. Arthur Pearson (President) welcomed the Rev. J. J. Wright, of Chowbent, who gave an address in which he dealt with the opportunities for service opened up by the guilds. Guilds, he said, existed for promoting kindly sympathy with young life, for education, recreation, and social intercourse, but more especially for religion. Young people usually decided between the ages of 16 and 25 years what kind of life they were going to live, and the Guild not only helped them to make that decision, but gave them encouragement in carrying it out. How great would be the effect if the 10,000 scholars in their Sunday schools over 16 years of age entered with heart and soul and mind into church work. There were many branches such as Sunday-school teaching, temperance work, sick visiting, social service, and the establishment of reading circles, which gave ample opportunities for the exercise of various tastes and abilities. Several questions were asked at the conclusion of the address.

London: Kentish Town.—On Sunday evening, March 10, an address will be given at the Free Christian Church, Kentish Town, by Mr. Thomas Holmes, Secretary of the Howard Association, formerly police court missionary in the North London district, and the writer of "The London Police Courts." Mr. Holmes will speak on "Prisons and Prisoners."

London Lay Preachers' Union.—The usual monthly meeting was held at Essex Hall on February 26. The reading circle continued its study of Dr. Beard's "Hibbert Lectures," and subsequently a service was conducted and a sermon preached by Miss E. Fitzsimmons, of Highgate. Schemes upon the text chosen for the sermon were afterwards submitted by several members present.

London: Unity Church, Islington.—We understand that the jubilee of the opening of Unity Church in 1862, upon the removal of the congregation from Carter-lane to Islington, will be celebrated during the autumn.

Maldstone.—The Rev. Alex. Farquharson has been giving a series of Sunday evening discourses on "Phases of the Religious Life." Last Sunday the chapel was again crowded, and chairs had to be placed in the aisles. On Tuesday the annual Sunday-school party was held in the Concert Hall. Over 400 attended. After tea Mr. Farquharson presented prizes and medals, and reported improvement all round in the school. Mr. Fred Ruck is still continuing his devoted work as superintendent. The congregation is very desirous of being able to start the building of the new church during the present year.

Mansfield.—The Rev. F. H. Vaughan delivered the third, and last of the present series of half-hour talks at the Mansfield Free Library on February 26, his subject being "Dickens and Tolstoy." The lecturer drew some interesting parallels between the life and work of the two writers, dwelling on the large comradeship and fraternal sympathy which lived in the heart of each. Mr. I. H. Wallis, in proposing a vote of thanks to Mr. Vaughan, asked him if he would prepare a list of Tolstoy's works which they ought to have in the library, and added that if it were necessary to duplicate Dickens' books no doubt the committee would do so. The Rev. F. H. Vaughan, in reply, suggested that as a memento of the centenary of Dickens a portrait of him should be placed on the Library walls. On February 20 the annual prize distribution to Sunday school scholars took place at the Old Meeting House, the Rev. F. H. Vaughan presiding. An excellent report was given of the work and progress of the school.

Newcastle-on-Tyne: The Late Mrs. James Southern.—By the death of Mrs. Isabella Southern, which occurred somewhat suddenly on Wednesday, February 28, the Church of the Divine Unity has lost a life-long worshipper. Mrs. Southern was the daughter of the late Ald. T. P. Barkas, whose influence was widely felt in the North. Throughout her life Mrs. Southern was especially interested in the church, and among the poems in a volume of "Sonnets and other Poems," which she had published, was one dedicated to it. She took a deep interest in the religions of the East, and had a very intimate knowledge of the Vedas. She did not allow her intellectual pursuits to narrow her sympathies, and took some years ago an active interest in the work of the Byker Mission. Mrs. Southern leaves a daughter, who is living in India, and a son, settled in New Zealand.

Rotherham.—On Friday, March 1, a meeting was held in the school-room of the Church of Our Father to bid farewell to Dr. Mellor, who is going to Warrington to take charge of Cairo-street Chapel. Mr. T. Cocker presided, and Mr. A. Pearson, on behalf of the congregation, made a presentation of a gold watch and a purse of gold to Dr. Mellor, expressing the general regret that was felt at his approaching departure. He specially referred to the interest which he had taken in the Sunday school, and the Sunday afternoon class, which had greatly increased its members during his ministry. Dr. Mellor, in replying, said that the gifts which had been presented to him were a culmination of the multitudinous kindnesses which he had received. His experience in Rotherham had encouraged him to go on and complete the work which he took in hand when he first went there.

Sheffield.—The special courses of Sunday evening addresses which are being given at the three local churches are being greatly appreciated, and good congregations have regularly assembled to hear the Rev. C. J. Street on

"Fights for Free Faith," the Rev. A. H. Dolphin on "Evolution, Life and Religion" at Upperthorpe, and the Rev. J. W. Cock on "Positive Aspects of our Faith" at Attercliffe. At Upper-street Chapel last Sunday between four and five hundred listened to an address on "The Quaker's Inner Light."

Sheffield District.—The new Free Christian Church at Mexborough, formed by a large group of the members of the Congregational Church in that town who seceded in consequence of the recent resignation of the Rev. Thos. Anderson, has made an excellent start, large congregations having assembled on the last two Sunday evenings in the hall which has been hired for their services. A Sunday school was formed last Sunday with over eighty scholars in attendance. Sunday morning services are to be begun forthwith. Mr. Anderson has accepted an earnest invitation to become the minister, and will continue his charge of the Free Congregational Church at Bolton-on-Dearne, which he founded a year ago. Both these churches have allied themselves with the new Sheffield District Association of Unitarian, Free Christian, and Free Congregational Churches, and their members are delighted at the warm welcome they have received. The Doncaster Free Christian Church, whose delegates took part in the framing of a constitution of the new Association, and which, at a church meeting, unanimously resolved to join the Association, when its provisional title was of "Free Christian, Free Congregational, and Unitarian Churches," has withdrawn from it as the majority of the constituent churches insisted on the name "Unitarian" coming first in the title, and has resolved to stand quite independent of all organisations for the next two years.

Woolwich.—The Rev. T. F. M. Brockway has received and accepted a cordial invitation to the ministry of Carmel Chapel.

NOTES AND JOTTINGS.

THE REVISED VERSION.

In the course of a recent interview, the Archbishop of Canterbury mentioned the interesting fact that the number of churches using the Revised Version was steadily increasing, and a good many users now found their objections less grave than before. Dr. Gow, the Head Master of Westminster School, also pointed out that the Oxford and Cambridge Board had recently decided that all Bible quotations in its examination papers must be from the Revised Version. The Authorised Version was thus practically banished from the schools.

WOMEN'S EDUCATION IN INDIA.

An appeal for funds has been made through the press on behalf of the Indian Women's Education Association. "For some time past it has been felt," the writers say, "that the supply of Indian teachers for the education of girls in India was most inadequate, and that the teachers were inefficient. To remedy these defects a scheme has been originated in Calcutta by the Mahila Samiti, an association of Indian women, to raise a fund for training and educating Indian girls in England with a view to enable them, on their return to India, to introduce improved methods of teaching in that country. This training must be gone through in England, as at present there are no facilities for carrying it on in India. Later on it is hoped to

start a training college for women in India." The funds raised so far amount to £118 collected in England, and £80 collected by Indian sympathisers, with which an Indian girl has been brought to England and has begun her training. The Association is appealing, however, for financial support in order that it may further other objects which it has in view for improving the education of women in India. It is hoped that it will be able to endow a permanent scholarship of £200 a year later on.

THE READING PUBLIC IN AUSTRALIA.

According to a writer in the *Book Monthly*, it is easier to get a classic of English literature in the "back blocks" of Australia than in many a rural district of England, while almost every township has its free library, mechanics' institute, or book exchange of some sort. "A mining camp scarcely emerges from its canvas coverings before it is demanding books, and a place for its town hall and free library, or mechanics' institute, is marked on the plan of the new town as soon as it has one. The enterprise of Australia is considerable. Nowhere are reading facilities more abundant and valuable." The capital of each State has its public library. To these libraries the State Parliaments make annual grants, and the trustees, who are representative of the best brains and culture in the State, are appointed by the Government, and in some cases hold office for life.

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Naturally, the further removed from literary centres an Australian is, the more eager is he to get books; but seldom is a hut in the bush, or in the most desolate part of the back country—where a man may be a day's ride from his nearest neighbour, and three or four hundred miles from the nearest township—without its store of books and means of exchanging them. "The trustees of the main State libraries are always ready to help country libraries by sending them cases of books on loan, and even to start libraries by such loans. The travelling library is said to have originated in Australia, the trustees of the Melbourne Public Library being the authors of it. Cases of books are sent to remote country townships that cannot provide themselves with libraries. Each case contains 300 books, and the cases are changed or refilled at the end of the year, so that books that have spent one summer in the grey sun-blistered Mallee may find themselves the next in a wildwood settlement of Croajingolong."

A MINISTRY OF FINE ARTS.

"Is it not surprising," asks Miss Gertrude Kingston, in the course of an article entitled "Wanted: A Ministry of Fine Arts," in the *Nineteenth Century*, "that so vast, so all-embracing a subject as the Arts should have no minister, no trained staff of its own? . . . I question whether the beautiful buildings that I see being destroyed daily in London—the latest to go are the houses in Lincoln's Inn Fields built by Inigo Jones himself—would not have been preserved and repaired in a suitable manner had there been a Ministry of Fine Arts. At present, if they are conserved at all, it is only individual

generosity that has to be thanked! It appears to be no part of the programme of the First Commissioner of Work and Public Buildings to take a walk between Piccadilly Circus and Oxford-street, let us say, and note the fine survivals of old London that are marked for destruction."

* * *

In regard to the theatre, Miss Kingston thinks there is no hope for free thought or for good art, until we have a public office prepared and authorised to deal with the Arts themselves. "Let the theatre have a department of its own, a conscientiously conceived and well-administered office in the Ministry of Fine Arts. Here we should find, I do not doubt, under some enlightened chief—chosen on account of his knowledge of artistic qualifications—a trained staff fully adequate to deal with any questions that may arise in the theatre. All matters concerning theatres, music halls, exhibitions, and places of entertainment generally, should be taken over and be under the control of a 'Public Amusements' department in the new ministerial centre."

THE FINAL TRIUMPH OF JUSTICE.

Mr. G. W. E. Russell in his article on Henry Labouchere in the *Cornhill Magazine*, quotes some effective words of Mr. Gladstone's which will bear repeating at the present time. They formed the peroration to the speech introducing the Irish Land Bill of 1881. "As it has been said that Love is stronger than Death, even so Justice is stronger than popular excitement, stronger than the passions of the moment, stronger even than the grudges, the resentments, and the sad traditions of the past. Walking in that light we cannot err. Guided by that light—that Divine light—we are safe. Every step that we take upon our road is a step that brings us nearer to the goal, and every obstacle, even although for the moment it may seem insurmountable, can only for a little while retard, and never can defeat, the final triumph."

THE PREVENTION OF CRUELTY TO ANIMALS ON THE RIVIERA.

The P.C.A. is doing good work in the South of France, but few animal-lovers in England, says the *Animals' Guardian*, can realise the disheartening nature of the campaign which is being waged against cruelty by such a society as the one in Nice. The P.C.A. of Nice possesses a very useful kiosk in the beautiful public gardens facing the Place Massena. There, for several hours daily, M. Bernard Louis, the obliging Inspector-General of the society, is on duty to receive information from the public concerning unfortunate animals, or to place his services at the disposal of all who have the interests of his society at heart. During the last few weeks the resources of the society have been taxed to the uttermost. A decree issued by the Prefect of the Alpes Maritimes, ordering that every dog must be muzzled and provided with a chain when out with its owner, has resulted in hundreds of dogs being thrown on the streets. French and Italian dog-owners are sometimes of so economical a turn of mind that, rather than go to the expense of buying muzzles and chains, they will abandon their animals.

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